1:Radin E-5 (1908-1913) 1923
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c. Four lodges once left the main tribe at Prairie du Chien or MacGregor, Wisconsin, and never returned. This happened after all the other tribes had leagued together against the Winnebago. The reason these four lodges left the Winnebago was because they were afraid that war might break out again. Some people believe that the Oto

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FIG. 1. SECTIONAL MAP OF WISCONSIN, GIVING THE LOCATIONS OF SOME OF THE OLD VILLAGES.

EXPLANATION OF MAP.

(The numbers on the map indicate the locations of some of the Wisconsin Winnebago villages.)

1. Holy Island village, 1831-1832.
2. Perkins's village, 1787-1833.
3. Black Wolf's village, 1829.
4. Sunrise's village, 1816.
5. Satterlee's village, 1780.
6. Rush Lake village.
7. Yellow Thunder's village, 1828-32.
8. Sayrd's village, 1827.
9. Old Gray-headed Decorah's village, 1789.
10. Big Fox's village, 1832.
11. Waterloo's village.
12. Iron Walker's village.
13. Little Priest's village, 1832.
Whirling Thunder's village, 1828.
14. Kerrymaunee's village, 1832.
15. Spotted Arm's village.
16. Hoston village.
17. White Crow's village, 1832.
18. Cheokeka's village, 1816.
White Elk's village, 1832.
19. Old Gray-headed Decorah's village, 1780-1836.
20. Yellow Thunder's party.
21. Kerrymaunee's village, 1833-42.
22. Sayrd's village, 1827.
23. Washington Decorah's village 1832.
24. Buzzard Decorah's village, 1787.
Disarmed Decorah's village, 1832.
25. Little Decorah's village, 1827.
26. Big Hawk's village, Pike Lake.

are this last branch, for they speak the same language with but few differences and use many old words that the Winnebago employed long ago but have now given up.

d. Some lodges left the tribe never to return. Some say there were four, others give different numbers (of long lodges). Some say only one lodge. My uncle used to say that there were four. "I think that it is believed that they went to the east," he said.

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"My son, we first originated in human form at Bad Lake (*de cicik*).[a] From four buffalo spirits who are there, did we originate. The youngest one was clever and from him did we originate. The buffaloes asked one another what they were to do, and they then began to exert their powers, and the youngest one obtained the knowledge that there was to be a gathering of all the animals. So they all landed at a place called Red Banks. So it is said. And to the elk was given the charge of the seating arrangements.

"Thus did we originate. And then they counciled with one another as to how they should travel along the road of life. And as they arrived at Red Banks, each one would ask the other to do some work. And there they made a sacred (covenant)—that they would never fail to grant one another's requests. Likewise they agreed that when they died they would bury one another. The Buffalo clan and the Water-spirit clan were to bury one another, and they were to ask one another to work."

CLAN SONGS

Song 1

Finally you have cried. I heard you.
Finally you have cried. I heard you.
Finally you have cried. I heard you.
Finally you have cried. I heard you.

Song 2

This earth you have made me hear.
Finally you have cried.
You have made me hear.
You have made me hear.

Song 3

This day you have made me hear.
Finally you have cried.
You have made me hear.
You have made me hear.

"My son, here is some more information that one in your position should seek. This should be the second thing to ask for: 'What should one say when one gives a feast?' This you should ask for, and you should boil food for the informant and then you will be taught the proper speeches. Afterwards, when anyone boils food (i. e., gives a winter feast) a kettle should first be put on for Earthmaker and one should ask him for life; that the people may live to be strong and good. Include tobacco in your offering, for although Earthmaker made the tobacco he will not take any of it of his own accord. Not until it is offered to him by humans will he take it.

[a] The name *de cicik* is applied to-day to Lake Michigan. However, our informant in this case applied it to Devils Lake in Sauk County, Wis.

2: Radin E-5 (1908-1913) 1915
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tribe over the large area once occupied in Wisconsin. That the 4,000 odd individuals composing the tribe at the advent of the whites lived together is extremely doubtful. The nature of the woodland of Wisconsin and the fairly extensive territory over which they (Winnebago) were found scattered not long after Nicollet's first visit are facts that practically exclude such a hypothesis. The myth that speaks of a village that at one time was so long that those living at one end did not know what was transpiring at the other, contains too many literary touches to justify its use as an historical document.

The question of village groups is of considerable importance, because there may have been, cutting across the gentle organization, another smaller, perhaps looser social unit, that of "band" or village setting off (to the minds of the people) one group against another. Systematic questioning has elicited from various individuals the information, also corroborated by historical records, that the villages were generally known according to geographical location or were descriptive of the haunts of certain animals. Even to-day the group scattered over the Nebraska Winnebago reservation are commonly known under similar designations. There we find, for instance, the following names: *kozo-atcira*, "those living on the peninsula"; or *k'ųhą'tcira*, "those living below," i.e., in the timber; *niwą'hatcira*, "those living near the dirty water"; *hųtcxedegominaŋgera*, "where big bear settles," etc. If we may, then, suppose this to have been a customary association, we may quite properly ask whether the name of the village had any influence on the social organization, whether there is even a hint at a genetic relation between these two types of group names. The only hint of such a relation is the fact that formerly *honi* "band" seems to have been used instead of *hokik'aradjara;* that an archaic name of the Wolf clan, *regoni* or *degoni*, may mean Lake-band; and that the villages all had geographical names. All of which, however, is, I realize, hardly sufficient evidence.

No satisfactory demonstration has as yet been made indicating that the clan organization was ever associated with an historically simple social structure, whereas quite a number of reasons lead us to suspect that it was in all cases preceded by other